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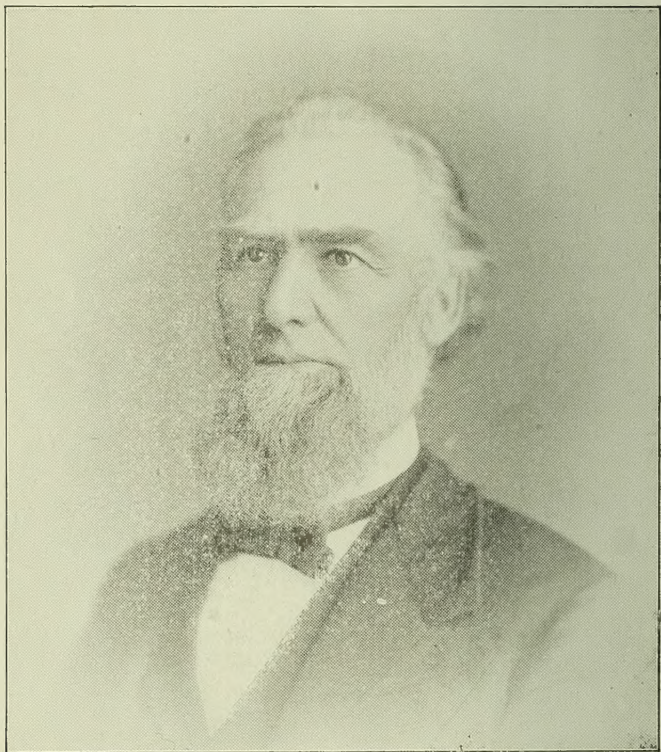




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REV. G. W. HUNTLEY  
General Missionary and Corresponding Secretary  
July 1, 1881, to July 1, 1892



# BAPTIST HISTORY

—OF—

# NORTH DAKOTA

1879—1904

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By T. M. SHANAFELT, D.D.

State Superintendent of Missions

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THE author has been requested by the Board of the North Dakota Baptist Convention to prepare a Baptist history of North Dakota. The meagerness of statistical records and the failure of pioneer ministers and laymen to respond to requests to furnish information and reminiscences of the early years of missionary service, has greatly increased the labor and difficulty of the writer. He has, however, availed himself of every possible source of information and used the material available with a diligent effort to insure historical accuracy. A history of each Baptist church in the state was not contemplated in the request of the Board of the Convention, and was rendered impossible by the failure of pastors and church clerks to furnish needed material for sketches of local history. The aim has been to present a general outline of our denominational history in the state to the present time. The statistical tables have been compiled with the greatest possible care, from every available source. They are full and complete.

This brief historical record is presented to the Baptists of North Dakota in hearty recognition of many valued friendships formed during five years of service as state superintendent of missions.

T. M. SHANAFELT.

*July 1, 1904.*

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## Baptist History of North Dakota

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THE object of this historical sketch is to find the origin and trace the progress and growth of Baptists in North Dakota. A correct understanding of the work that has been done renders necessary a description of the field of missionary operations. Within the memory of most of the present generation it was Dakota Territory. Since November 2, 1899, it has been the state of North Dakota.

The country included in the "Louisiana Purchase," by President Jefferson, in 1803, extended from the Gulf of Mexico northward to the British possessions, and westward to the Rocky Mountains. From this vast territory, which was long thought to be of little value, have been constructed thirteen of the most promising and productive states in the west and the northwest. Among these is North Dakota. It became a part of Missouri Territory June 23, 1834. Passing through several changes of names, it was attached to Wisconsin Territory July 3, 1836, and to Iowa Territory June 12, 1838. That portion of Dakota Territory east of the Missouri river and White Earth river became part of Minnesota Territory March 13, 1849, and all west of the Missouri river was included in Nebraska Territory May 30, 1854.

When Minnesota became a state, May 11, 1858, all of the country west of its boundary line, to the Missouri river,

was without a legal existence or a name. This continued until Dakota Territory was created, by act of Congress, March 2, 1861. It remained a territory over twenty-eight years, when it was divided into two states, and statehood was officially proclaimed, by President Harrison, November 2, 1899. It is an interesting fact that during the last one hundred and fifty years it belonged to four nationalities: England, Spain, France and the United States.

After the Louisiana Purchase, in 1803, it was deemed necessary by the government to know something of the character and value of its new possessions in the northwest. The Lewis and Clark expedition, which was sent across the continent by President Jefferson, in 1804-5-6, on their way up the Missouri river, held several conferences with Dakota Indian tribes, and thus obtained the first general information concerning their number and condition. During the first winter, 1804-5, the expedition camped at Fort Mandan, a few miles north of Washburn, in McLean county.

The first settlements in Dakota Territory, having in view the establishment of permanent homes, were mainly in the southeastern portion, along the valleys of the Missouri and Sioux rivers. These began in 1856 and succeeding years, at Sioux Falls, Yankton, Elk Point, Vermillion and Bon Homme. But there was an older settlement in the northeast, in what early became known as the "Pembina Region." The first known white settler was a French-Canadian trader, who established a trading post at Pembina, in 1780. A later date has been claimed, but thorough investigation seems to confirm the correctness of the date given. This first settler was still there at the time of the visit of Major Long's exploring expedition in August, 1823.

The first known place of residence was a log cabin, built at Pembina, in 1797, by C. J. B. Chebollier, agent o



the Northwestern Fur Company. Peter Grant built the first fort there in 1792 or 1793. Lord Selkirk built a fort at Pembina in 1812. After ten or twelve years, on ascertaining the fact that it was on the American side of the international boundary line, he tore it down and rebuilt it further north, where his flag had a better right to wave. In 1794, David Thompson, the astronomer and scientific representative of the Hudson Bay Company, visited the valley of the Red River of the North, and other rivers, and ascertained the latitude and longitude of Pembina, and opened the way for that company to establish a trading post. There were occasional attempts, by hardy pioneers, and representatives of various fur companies, to settle further south, along the Red River. A fort was built, and a trading post was established, by John Cameron, at Grand Forks, in 1801.

Early in the last century Pembina, and the country further north and east were so little known to the outside world, that it was referred to in the early editions of Morse's Geography as "An unknown country." In 1805, when Lieutenant Zebulon Pike was on his way up the headwaters of the Mississippi river, to explore its source, on arriving at Red Lake, he found a trading post, which had been established in 1778, from whose flag staff the British flag was still floating. The ignorance of a century ago has long since passed away. The world now knows of the existence of the fertile Dakota prairies, and the wonderful Red River Valley. Unlike Lord Selkirk, the present and more recent subjects of the King, whose homes are south of the international boundary line, are here from choice and not by mistake.

The area of North Dakota is 70,195 square miles. The population in 1870 was estimated at 2,405. During the following decade the immigration from eastern states and foreign countries was rapid. Many young cities and villages were created, and for several years they had a rapid

growth. Railroads were constructed, and signs of prosperity were becoming abundant.

The population in 1880 was 36,909; in 1890 it was 182,719; and in 1900 it was 319,146. The increase from 1890 to 1900 was 136,427, or sixty-seven and one-tenth per cent. This was a marvelous growth. The percentage of increase was excelled only by Oklahoma, Indian Territory, Idaho and Nevada. The present ratio of inhabitants to the square mile is four and four-tenths.

The first known religious organization in what became Dakota Territory, was a small Roman Catholic church at Pembina, near the beginning of the last century. A sod chapel was built there in 1812. At the time of Major Long's expedition to that region in 1823, the chapel was falling into decay. In 1845 Father Belcourt built a chapel and a small convent at St. Joseph, afterward changed to Walhalla. The following year he built a new chapel at Pembina, and for several years he had charge of both districts. In 1846 he secured for the chapel at Walhalla the first church bell ever brought into the territory. The first Baptist church bell was placed in the tower of the Baptist church at Vermillion, South Dakota, in 1872.

The earliest religious movement begun by Protestants was at Walhalla, in 1852. Its leaders, Elijah Terry and James Tanner, were Baptists. They came to Walhalla to establish a mission among the Indians. Elijah Terry was a member of the First Baptist church in St. Paul, Minnesota. He was a young man full of missionary zeal and devotion. While engaged in secular business he was anxious for an opportunity to do missionary work. Mr. Tanner was a half-breed Indian. His father, in early childhood, was stolen by a band of Indians, in 1799. He was adopted by them, married an Indian, and spent his life among them. His son, James Tanner, possessed unusual natural ability, which was developed by the best education avail-

able for Indians. Having served several years as interpreter and assistant in Methodist missions among the Indians along the upper Mississippi river, he became a Baptist.

Traveling several hundred miles in mid-winter, mainly on snow shoes, he reached St. Paul and was baptized there, and became a member of the church. He then went east and enlisted the sympathy and interest of some wealthy Baptists in New York, Philadelphia, and other cities, in his desire to give the gospel to the Indians. While on that journey Rev. G. W. Huntley became acquainted with him, and heard him speak, in New York, at the ordination of Rev. Andreas Wieberg, who was going as missionary to Sweden. On his return from the east James Tanner stopped at St. Paul, where he met Elijah Terry, and together they came to Walhalla in March, 1852.

It was their plan to erect a log building in which they could both teach the Indians and half-breeds, and conduct religious services. But their intention to evangelize the wild and uncivilized inhabitants of the prairie was not to be realized. On the morning of June 27, 1852, while Mr. Terry was entering a belt of timber to cut down some trees for the proposed building, he was killed and scalped by a band of hostile Indians. His associate secured permission of Father Belcourt, the Catholic priest, to bury his body in the only cemetery then in the settlement. A few years ago they were removed by the citizens and representatives of Baptist churches, and a suitable monument was placed on his grave, in the cemetery on the hill-side, over looking Walhalla and the valley of the Pembina river.

In May, 1853, a year later than the coming of Terry and Tanner, Rev. Alonzo Barnard, (Presbyterian) and Rev. D. B. Spencer, (Congregationalist), and their wives, came to Walhalla. They had been doing missionary work among the Indians at Cass Lake and elsewhere in Minnesota.

When missionary operations there were abandoned they came to engage in similar work at Walhalla. We have no knowledge that any practical results were accomplished. All that is known is a record of suffering and martyrdom. Mrs. Barnard died October 21, 1853, as the result of exposure and suffering incident to her missionary labors, and Mrs. Spencer was killed August 23, 1854, by the Indians whom she was trying to lead to a higher moral and spiritual life.

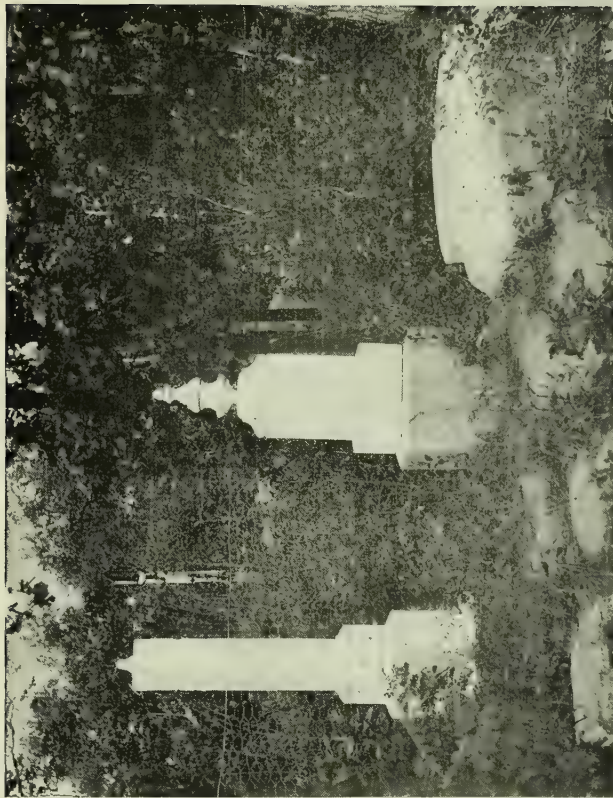
The graves of these three missionaries, who gave their lives to the cause of Indian evangelization, are now located together, and surrounded by an iron fence, with a gate through which many pilgrims have passed to visit their last resting place, and read the inscriptions on their monuments, erected by those who desired to honor them for their personal worth, and for the sacrifices that they made for the good of others. Since the removal of their remains to the hillside cemetery, considerable interest has been awakened, and it is proposed to have the 28th day of June, the anniversary of Elijah Terry's death, annually observed by historical addresses, and suitable memorial services.

It is the desire of the citizens of Walhalla that arrangements shall be made to permanently mark the places where Elijah Terry and Mrs. Spencer were murdered by the Indians. The place where Terry was first buried is now at the intersection of two streets. It is the desire of many that a suitable shaft shall be erected there to commemorate the event, and that one of the lots fronting this proposed shaft shall be secured on which to build a Baptist house of worship, as soon as there are enough Baptists in Walhalla, and it becomes financially possible. There seems to be historical fitness and appropriateness in raising the Baptist standard where the first Baptist martyr fell.

For nearly fifty years the name of the first missionary in Dakota has been published incorrectly. In the first pub-







THE MARTYRS OF WALHALLA

Elijah Terry

Mrs. Spencer

Mrs. Barnard

lished report of his untimely death he was referred to as Benjamin Terry, and for want of correct information the error was repeated. Recently the facts have been ascertained concerning it. Benjamin Terry was killed by Chippewa Indians at the battle of Birch Coulee, in Minnesota, September 2, 1852, about two months after his missionary brother, Elijah Terry, was murdered by Sioux Indians at Walhalla.

The sad ending of the lives of Elijah Terry, Mrs. Barnard and Mrs. Spencer, had a depressing effect on their associates. They soon after left a locality so full of sorrowful memories, and went to labor elsewhere. On account of the continued hostility of the Indians James Tanner left the station at Walhalla. The cruel taking off of his co-worker disheartened him. He went from place to place, trying to accomplish good, but with discouraging results. In 1864, while in Manitoba, his horses were frightened by some drunken Canadian soldiers, and he was thrown violently against a rock by the road side, and instantly killed.

This first attempt at missionary work, in what is now the state of North Dakota, is deemed worthy of a place in our denominational records. It was not permanently successful, but it furnished a striking illustration of self-sacrifice and missionary devotion. It was the first effort at missionary work undertaken by Protestants. It was begun by Baptists. Further attempts to evangelize the Indians were abandoned. There was an interval of nearly a quarter of a century, and then missionary activity was directed to meet the religious needs of the on-coming tide of pioneers, who were ready to cover with permanent homes the land that had so long been covered with tepees.

Reference has been made elsewhere to the increase in population from 2,405, in 1870, to 36,909 in 1880, and the remarkable increase in each of the following decades.

During the first decade Presbyterians and Congregationalists were conspicuously prominent, not so much in the work of organization, as in surveying the field, and holding out inducements concerning localities to be later held and cultivated. The first church established was a Presbyterian church, organized at Bismarek, June 16, 1873. Another one was organized at Pembina, in 1876. The first Methodist church was organized at Fargo, July 20, 1874. Baptists rank third in the matter of organization, the First Baptist church at Fargo having been established January 27, 1879. A Congregational church was located at Mandan, August 29, 1880. It afterward became extinct. The oldest existing Congregational church is at Wahpeton. It was organized in April, 1881.

During the first decade, from 1870 to 1880, it was impossible, for financial reasons, for the American Baptist Home Mission Society to have a representative on the field, to serve as an advance agent, and ascertain strategic points. It was more than two years after the organization of the first church at Fargo, before so desirable a result became possible. When the Northern Pacific Railroad was being extended westward toward the Pacific Coast, the Society, in 1881, appointed Rev. G. W. Huntley general missionary, his field being, at first, along the line of that road from Brainard, Minnesota, to Miles City, Montana. Soon after, on account of the wonderful immigration to Dakota Territory, his field was changed July 1, 1881, to the northern half of the Territory. With untiring devotion, and exposed to all kinds of hardships and privations, he cultivated this important field. He organized about forty Baptist churches and many Sunday schools. These churches he grouped into associations. He also led in the organization of the North Dakota Baptist Convention. After eleven years of faithful service, on account of failing health, he was compelled, July 1, 1892, to relinquish his work.



The period of greatest missionary activity began in 1881. The church at Fargo, organized January 27, 1879, served as a solitary light house until another appeared at Tower City, August 1, 1880. The third was at Tongue River, May 29, 1881, and a few days later June 10, 1881, the fourth was established at Bathgate. Nine churches were organized in 1881: Tongue River, Fuller (now Bathgate), Jamestown, Richland (now Fairmount), Grand Forks, Lisbon, Bismarck, Mandan and Pembina. These churches, with those at Fargo and Tower City, were gathered, November 5, 1881, into an association known as the North Dakota Baptist Association. Three churches, Grafton, Wahpeton and Sanborn, were organized in 1882. In 1883 there were eleven additional churches: Page, St. Thomas, Minto, Dickenson, Beaulieu, Eckelson, Mapes, Devils Lake, Niagara, Fargo Scandinavian and Bismarck Swedish. In 1884 the new churches were those at Crystal, Cooperstown, Steele and Wheatland. In 1885, five churches were added to the list, Bottineau, Park River, La Moure, Immanuel and Grand Forks Scandinavian.

The first missionary pastor was Rev. E. B. Haskell, at Fargo, in 1879. Following the coming of General Missionary Huntley, there were three others, Revs. John Stewart, A. M. Allyn, and J. R. Deckard, making, in 1881, five ministers and eleven churches. Within three years twenty-one other pastors were secured, including Revs. J. H. Hartman, E. E. Tyson, John Curry, A. McDonald, O. D. Purinton, J. A. H. Johnson, Geo. H. Davies, E. F. Jordan, Peter Grant and J. Crawford, D. D. Some of these men remained a number of years and left a permanent impress for good upon the future state. Four of them, Revs. John Stewart, O. D. Purinton, Geo. H. Davies and J. A. H. Johnson are still in the state. Associated with these in many years of service was Rev. Peter Mitchell, who was one of the constituent members of the church at Grafton. Other

pastors having ability and fidelity equal with those that have been named, came later, and have performed faithful service.

It was natural that the first decade should be the period of church organization. The rapidly increasing tide of immigration brought with it many Baptists. Young cities and villages were growing, Churches and schools were needed, and it was easier then than in later years, to find the assistance necessary in developing material conditions. Each of the new churches needed a home and shelter. The second meeting of the Association was held at Fargo, June 30, 1882, in the only house of worship then completed. Others, however, were in process of erection, and nearly a dozen were dedicated in 1882 and 1883. The years 1883 and 1889 seem to have been marked by unusually favorable results, in the number of churches organized and converts baptized. The year 1890 was one of drouth and general crop failure, but it was also a year of spiritual refreshing. The total number of additions to the churches in 1891 was 461. Of these 313 were received by baptism.

Almost immediately after the organization of the North Dakota Association, in 1881, it was found to cover too large a field to meet the needs of the churches. It extended from Bathgate southward to Fairmount, and westward to Bismarck. It became necessary to organize another, which was done in July, 1885. It is known as the Red River Valley Association. It includes the English speaking churches in the northern portion of the state, and extends westward as far as Minot. Several years later, on account of the long distances, and heavy expense of travel to the localities where the annual meetings were usually held, some of the churches in the western part of the state felt the necessity for an association nearer home. As a result the Southwestern Association was organized at Bismarck, July 21, 1893. Only two meetings were held when the or



ELIJAH TERRY

Elijah Terry, the First Baptist Missionary, was the First Protestant Missionary in Dakota Territory. He was Killed by Indians at Walthalla, June 28, 1852. The Original Daguerreotype From Which Above Zinc Etching was Made, was Taken Nearly 60 Years Ago.





ganization was given up, and the churches returned to their former allegiance. At a meeting of the Red River Valley Association, held at Cavalier in 1894, a plan was proposed to organize a new association consisting of the churches at Bottineau, Rolla, Minot, and eight or nine other western churches, but nothing permanent resulted from the agitation of the subject. Several new churches having been organized in the northwestern part of the state the matter is now once more under consideration. A new association is needed and probably will be organized in 1905.

Among the first things to which the early churches gave serious attention was the need of a denominational school. The subject was frequently considered, and conferences were held to devise ways and means for the promotion of christian education. At a meeting of the North Dakota Association, in 1883, a session was devoted to educational interests, and addresses were delivered and propositions were presented from different localities. Rev. J. T. Davis, on behalf of Grand Forks, offered a gift of nine acres of land and \$5,000 in cash. Rev. J. H. Hartman, speaking for Jamestown, announced, by authority of the board of trade of that city, an offer of twenty acres of land and \$25,000. Rev. G. W. Huntley read a proposition from Oriska open to any denomination, to give thirty acres of land and \$5,000. The association appointed an "educational committee" consisting of Revs. G. W. Huntley, J. T. Davis, A. M. Allyn, J. H. Hartman and J. R. Deckard, to consider the propositions made, and others that might be made, and report at the next meeting.

The annual meeting in 1884 was held at Tower City. Mr. G. H. Ellesburg, of Tower City, business manager and representative of Mr. Charlemagne Tower, of Philadelphia, had informed the committee that Mr. Tower would give to the Baptists \$100,000 for a university in North Dakota, on

condition that it should be located at Tower City. Mr. Ellesburg also announced that citizens of Tower City and vicinity would give desirable real estate valued at \$20,000 and a cash gift of \$5,000. Assuming that Mr. Ellesburg was duly authorized to announce the pledge that he had made, the committee reported recommending that these offered gifts be accepted, and that a Baptist school of higher learning be established at Tower City. The Association approved the recommendations and adopted the following resolutions:

*Resolved*, That we heartily approve the action of our educational committee, and commend their wisdom in the selection of Tower City as the seat of the Baptist University of Northern Dakota, and that we pledge to this enterprise our prayers and our support.

*Resolved*, That we recognize with profound gratitude to God, the munificent gift of \$100,000 from Charlemagne Tower to this University, and that as an association we invoke the blessing of God on this great christian philanthropist.

A building was secured and the school was started in town, pending the erection of a \$20,000 building on the site of the proposed university. A charter was obtained. The board of trustees elected Rev. C. F. Dame principal, and he had able assistant teachers. Meanwhile "the munificent gift of \$100,000" was not forthcoming. When Mr. Tower was called upon for money to erect the needed buildings he declined to give anything, and disclaimed having made or authorized any pledge, for any amount, for such an institution. He finally consented, however, to make a donation of the building in which the school was started.

Under these discouraging conditions the friends of the school made an appeal to the American Baptist Education Society for assistance. The official correspondence relating to this request, and announcing that the applica-

tion for aid was declined, based the decision on the ground that the territory was not sufficiently developed and settled, that the Baptist cause was too new, that the number of Baptists was too small, and that they were not sufficiently united in the enterprise, to justify, at that time, the appropriation of an amount of money sufficiently large to establish and properly endow a university.

The discussions at the associations had developed the fact that in the judgment of some, on account of numerical and financial weakness, the time had not yet come to attempt to start and fully equip a college or a university. When the convention met in 1886 it rescinded the action taken in 1885, "accepting the trust committed to it by the North Dakota Association, of all rights, titles, etc., in Tower University." At the same time it commended the school to the sympathy and help of the churches.

In 1888 Tower University ceased to exist in name and in fact. Though all were discouraged, there were those who were still anxious to have and maintain a denominational school, and one was started at Lisbon. A more modest name was given to the new institution. It became known as Dakota College. Rev. Geo. H. Davies was elected president and Prof. W. G. Crocker, principal. A hotel building was temporarily secured for college purposes. It was soon filled, and also some adjacent buildings. The outlook seemed hopeful, and for a time there was financial success. Then there came financial reverses. The college passed out of the management of those who were first interested in it. After a year or two of struggle to exist it died. It is an occasion for regret that in these later years when the denomination is stronger, and conditions are more favorable, there seems to be no desire or effort to establish in this state a Baptist college.

According to the last official census the population of the state is 319,146. Since 1900 the increase has been large,

especially by immigration, but it is impossible for us to know what the percentage of increase is at this time. We can only estimate and estimates are not history. The native born inhabitants number 206,055, and the foreign born 113,091. But of those who are native born a very large proportion are descended from parents one or both of whom were foreign born. More than two-thirds of the present population were born in other lands, or are of foreign parentage.

Of the population of foreign birth the nationalities most largely represented are the Scandinavians, Germans, Russians and Canadians. Of the Scandinavians there are 93,735, including 71,998 Norwegians, 14,598 Swedes and 7,139 Danes. There are 32,393 Germans, 23,909 Russians, and 31,086 English speaking Canadians. These leading nationalities, and their children, comprising so large a percentage of the total population, furnish an attractive field for the missionary activity of Baptists. Though gratifying results have been accomplished, still greater efforts should be put forth for their evangelization. Other denominations have accomplished something among the Germans, but the Baptists have had the largest success in reaching the Scandinavians.

Many of the first settlers in North Dakota came from Norway, Sweden and Denmark. They were hardy pioneers, and, with unshaken courage they endured the privations of the early years. The constant additions to their number by immigration resulted in the founding of Scandinavian colonies. In these settlements Baptist churches were organized. Some of these people were members of Baptist churches in their fatherland. They brought their religion with them. Their first church was organized at Fargo, April 30, 1883. Its first pastor, J. A. H. Johnson, served successfully for eight years, and is now rendering efficient service in a second pastorate. For



some time the church included Norwegians, Swedes and Danes. After several years the Swedish members withdrew, and a Swedish church was organized in Fargo, September 2, 1891.

The second Scandinavian church in the state was located at Bismarck, September 1, 1883. It was composed mainly of Swedes. For some time it seemed to have lost its visibility. It was reorganized as a Swedish church April 8, 1893. The Norwegian church at Grand Forks was organized March 7, 1885. The period of greatest activity in organizing Scandinavian churches has been during the last twelve years. Some of the churches have members representing three nationalities, but they are usually designated by the nationality most largely represented. Until within recent years they were identified with the North Dakota and Red River Valley Associations, but as the number of churches increased it seemed desirable to form associations of their own.

The Norwegian Conference or Association was organized in 1894. It has now fourteen churches, with a total membership of 498, and church property valued at \$18,394.00. The five Swedish churches near the Missouri river were grouped together, at Slaughter, June 9, 1900, into an organization known as the Missouri Slope Association. Later these five churches and the Fargo, Kulm and Rutland Swedish churches were formed into a Swedish Baptist Conference or Association at Coal Harbor, June 14, 1903. The eight churches in this organization have 218 members, and six houses of worship. The valuation of their church property is reported to be \$10,850.00. In addition to the twenty-two Scandinavian churches, three others were organized, but they have passed out of sight. They were Caledonia, organized February 12, 1886; Highland, June 23, 1900, and St. Thomas in 1895. Scandinavian Baptists are watchful and careful in fostering their

interests. Naturally their field of operation is bounded by lines of nationality, but others have been inspired and helped by them. They are characterized by an earnest devotion to the church, deep spirituality, and generous liberality.

There are in North Dakota 32,393 Germans and 23,909 Russians. Most of those who are classed as Russians should properly be called Russianized Germans. They are the descendants of the South German people who, during the reigns of Catherine and Alexander I, (1776-1818) were invited and encouraged to settle in Russia. They were promised exemption from military service and permission to retain their native language, and retain their own forms of religious worship. They were needed in Russia because they were familiar with many of the arts of which the Russian serfs and peasants were ignorant. Because they helped to develop the resources and increase the revenue of the empire, the promises made were kept for a generation or so. But though their intense religious convictions were tolerated at first, later Russian rulers and the Greek church persecuted them without mercy. This culminated, in 1874, in edicts so arbitrary and cruel, that many thousands of them came to the United States, and of these a large proportion found a haven of rest in North Dakota and South Dakota. One of the present pastors in this state was for thirty years a missionary among these people in Russia. He was in prison a dozen times, and was finally banished.

They are generally known in Russia as Stundists. A low estimate of their number is 250,000. Many of them are Baptists. They are intensely in earnest in holding and disseminating their religious opinions. They are so far in advance of the unthinking and ignorant Russian serfs that it is not surprising that their superiority in belief and life aroused the hatred of the state church and the

rulers, and led to their suffering relentless persecution. Having fled from religious oppression in Russia they have come to enjoy religious liberty in America. During all the generations of their sojourn in Russia they retained a knowledge of the language of their fatherland. Religious services conducted in the German language are therefore understood by them. While no longer compelled to worship God in secret, at the risk of imprisonment, they still maintain their long accustomed simplicity of living and intense religious devotion. In Russia all attempts to break their spirit, and compel them to renounce their faith, were in vain, and here "there are none to molest or make them afraid."

Missionary work among these people and among the Germans began, in South Dakota, in 1876, and in North Dakota in 1884. Among the pioneers in this work in this state were Revs. B. Matzke, J. Reichart, Wm. Achterberg, J. Jaeger, J. P. Goth and others.

Their first church was organized at Germantown, November 2, 1884, the second at Danzig, August 15, 1886, and the third at Berlin, May 21, 1888. They have now thirteen churches in the state. The number would be larger if American plans of organization were adopted. Each church has its central headquarters, with several outlying stations, and from two to four Sunday schools. The number of members at these stations is often large, but they are usually held as stations or branches of the parent church until they are strong enough to be self-supporting. At some of these stations chapels are built, so that it is not unusual for a church to have two or three houses of worship. The parental oversight of the mother church is such that some of the new churches, when organized, have their religious home already prepared for them. The work that is being done by these people gives them a rightful place in a history of the Baptists of North Dako-

ta. In their thirteen churches and various stations they have 1,356 members. The value of their church property is reported to be \$27,600.00. The German Baptist Association or Conference was organized in 1896.

Reference has been made to nearly twenty-four thousand who are classed as Russians, but, for reasons stated, are closely allied with and related to the Germans. There are, however, in the state several thousands of Russians who have nothing in common with Germans, and know nothing of the German language. They are located in several counties, but mainly in McHenry county. They represent the Russian peasantry. Some of them were serfs. They are a simple minded people and have been so long accustomed to poverty, hardship and oppression, that they are inclined, at first, to distrust the sincerity of those who would assist them. It will require some time for them to adapt themselves heartily to American methods and customs.

They felt so long the heavy hand of religious oppression that ever since they came to this land of religious liberty they are conservative and cautious lest in some way their consciences may become burdened, and their newly found religious privileges be encroached upon. It was a memorable event, and one of peculiar interest, when Dr. O. A. Williams and the writer organized a Baptist church among these people, south of Balfour, in McHenry county, April 4, 1901. Its name is the First Russian Baptist Church of Liberty. They desired that in some way a recognition of the fact of religious liberty should appear in the name of their church organization. They have a pastor, Rev. Alex. H. Niklaus, and a house of worship. They now have one hundred and forty members. This is the only distinctively Russian Baptist church in the United States.

A condensed statement has been given concerning the progress of the work of evangelization among a few of



REV. C. H. HOLDEN  
District Missionary March 17, 1892, to July 1, 1892  
General Missionary and Corresponding Secretary  
July 1, 1892, to July 1, 1894





the nationalities that are most largely represented in the population of the state. While considering those of foreign birth or foreign parentage we should give hearty recognition to those who, in immigrating to North Dakota, had only to cross the international boundary line. There are 31,086 English speaking Canadians living within the state. We may properly add to these 27,858 who came from Great Britian, making a total of 58,944. Concerning the others we have had to recognize the difference in language and the consequent need of organization according to nationality. Concerning these no such necessity exists. Between them and native Americans there is identity in language and interest. The former outnumber the latter in a score or more of the churches, and they are largely represented in other churches.

A table has been carefully prepared giving a list of American, Scandinavian and German churches with the date of the organization of the churches and Sunday schools, and of the dedication of houses of worship. Four of the churches have each two dates of organization. The church at Minto, the Norwegian church at Grand Forks, and the Swedish church at Bismarck, after having run well for a season, seem to have died, or were for several years in a state of suspended animation. In later years they were reorganized. Within a year or so after the organization of the church at Lisbon it was reorganized.

On account of a change of location, or a change in the names of some of the early settlements or villages, the names of a few of the churches are not the same as those under which they were organized, and annually reported to the associations. Thus the original name of the Bathgate church was Fuller. The corporate name of the church at Fairmount was Richland. The Langdon church was first known and reported by the name of the place where it was originally organized, Rosa Lake. The Rosa

Lake church was reorganized as the Langdon church. The Pleasant Grove church was organized at Galesburg. The name and location of the Peabody church were recently changed to Souris. At the time of the great fire in Fargo, June 8, 1893, the Swedish church home was destroyed when it was ready for dedication, and a new one was soon after built. The date for the first building is that of its completion since no dedication service could be held. In other cases, as at Grand Forks and Fairmount, where two dates are given for the dedication of their houses of worship, they indicate that the churches grew and prospered until they were able to move "out of the old house into the new."

The following table gives the names of churches, the date of their organization, the date of the dedication of their houses of worship, and the date of the organization of their Sunday schools:

## ORGANIZATION OF CHURCHES.

CHURCHES	Organized	Dedicated	Sunday School Organized
Fargo 1st.....	January 21, 1879.	July 2, 1882.....	May 1, 1879
Tower City.....	August 1, 1880.	October 31, 1882.....	—, 1880
Tongue River.....	May 29, 1881.	June 3, 1882.....	—, 1881
Bathgate.....	June 10, 1881.	November 5, 1882.....	April 23, 1882
Jamestown.....	August 28, 1881.	March 23, 1883.....	December 31, 1882
Fairmount.....	October 9, 1881.....	{ July 8, 1883. } { June 7, 1896. } { March 4, 1883. } { Dec. 15, 1901. }	May 28, 1882
Grand Forks 1st.....	October 16, 1881.....	{ Oct. 23, 1881. } { Nov. 19, 1882. } { Dec. 20, 1881 }	May 7, 1882
Lisbon.....	{ Oct. 23, 1881. } { Nov. 19, 1882. }	March 30, 1884.....	December 23, 1883
Bismarck 1st.....	December 20, 1881	April 1, 1883.....	February 18, 1882
Grafton.....	June 11, 1882.....	{ April 10, 1884. } { Dec. 31, 1891. }	February 4, 1882
St. Thomas.....	December 9, 1882.....	July 15, 1883.....	August —, 1883
Page.....	January 14, 1883.....	July 28, 1889.....	March 3, 1883
Minto.....	{ March 18, 1883. } { May 8, 1892..... }	June —, 1883.....	—, 1884
Fargo (Nor.).....	March 30, 1883.....	February 15, 1885.....	August —, 1883
Dickinson.....	July 2, 1883.....	—, 1883.....	January —, 1884
Beaulieu.....	July 22, 1883.....	February 21, 1896.....	February 21, 1896
Bismarck (Sw.).....	{ Sept. 1, 1883. } { April 8, 1893. }	February 17, 1895.....	September 27, 1884
Ellendale.....	April 13, 1884.....	November 11, 1888.....	September 27, 1884
Crystal.....	June 1, 1884.....	December 28, 1891.....	September 1, 1891
New Rockford.....	June 4, 1884.....	December —, 1898.....	March 9, 1888
Cooperstown 1st.....	July 19, 1884.....	September 28, 1887.....	—, 1886
Germantown (Ger.).....	November 2, 1884.....	June 11, 1893.....	—, 1884
Grand Forks (N. r.).....	{ March 7, 1885. } { July —, 1890..... }	October 27, 1895.....	October 12, 1890
Park River.....	March 29, 1885.....	September 20, 1885.....	October —, 1885
Langdon.....	{ August 10, 1885 } { August 15, 1887 }	November 25, 1887.....	August 20, 1885
Bottineau.....	August 16, 1885.....	December 11, 1887.....	August 20, 1885
Danzig (Ger.).....	August 15, 1886.....	June 25, 1893.....	—, 1887
Oakes.....	October 15, 1886.....	January 23, 1887.....	—, 1887
Ludden.....	October 17, 1886.....	—, 1889.....	—, 1889
Prattford.....	March 21, 1888.....	—, 1888.....	November —, 1888
Minot.....	April 1, 1888.....	April 7, 1889.....	November —, 1889
Aneta.....	April 8, 1888.....	—, 1891.....	—, 1886
Berlin (Ger.).....	May 22, 1888.....	June 30, 1889.....	May 22, 1888
Antelope (Ger.).....	November 4, 1888.....	—, 1894.....	—, 1888
Sheyenne.....	May 20, 1889.....	—, 1902.....	June 4, 1890
Rolla.....	June 2, 1889.....	—, 1891.....	November 11, 1892
Hamilton.....	March 8, 1890.....	January 7, 1883.....	May 25, 1881
Rutland (Sw.).....	June 24, 1890.....	—, 1895.....	—, 1891
Souris.....	April 4, 1891.....	December —, 1891.....	January —, 1892
Fargo (Sw.).....	September 2, 1891.....	{ June 1, 1893. } { Nov. 15, 1894. }	October 1, 1891
Cavalier.....	May 3, 1892.....	December 11, 1892.....	December 11, 1892
Kulm (Sw.).....	July 4, 1892.....	December 6, 1903.....	August 16, 1891
Hillsboro (Nor.).....	January 3, 1893.....	September 23, 1900.....	February 19, 1893
Jewell (Ger.).....	July —, 1893.....	October —, 1896.....	—, 1896
Valley City (Nor.).....	July 1, 1894.....	October 24, 1899.....	April 1, 1894
Deapolis (Sw.).....	July 7, 1894.....	—, 1904.....	—, 1896
Barton (Nor.).....	November 4, 1894.....	—, 1904.....	May 22, 1895
Cooperstown (Nor.).....	September 12, 1894.....	—, 1904.....	—, 1896
Vang (Nor.).....	January 12, 1895.....	June 2, 1895.....	June 12, 1895
Poplar Grove.....	January 12, 1895.....	September 20, 1885.....	January 24, 1895
Moscow (Nor.).....	August 21, 1895.....	—, 1895.....	June 24, 1895
Edinburg (Nor.).....	February 17, 1896.....	—, 1896.....	February 17, 1896
Fessenden (Ger.).....	June 13, 1896.....	May —, 1896.....	—, 1896
Silvesta.....	July 1, 1896.....	—, 1897.....	—, 1896
Ball Hill.....	—, 1897.....	—, 1897.....	—, 1896

# Baptist History of North Dakota

## ORGANIZATION OF CHURCHES—Continued.

CHURCHES	Organized	Dedicated	Sunday School Organized
Mandan (Sw.).....	June 12, 1897.....	October 30, 1900 ..	June 24, 1900
Casselman (Ger.).....	July 13, 1897.....	November 14, 1902.	.....
Blumenfeld (Ger.).....	August 8, 1897.....	November 26, 1900 ..	....., 1897
Acton.....	April 4, 1898.....	May 1, 1898.....	....., 1898
Wilton (Sw.).....	June 7, 1898.....	June 21, 1903 ..	May 23, 1900
Coal Harbor (Sw.).....	July —, 1898.....	.....	July 4, 1901
Ruby (Nor.).....	July 1, 1899.....	.....	....., 1896
Goodrich (Ger.).....	April 9, 1900.....	.....	.....
Kenmare (Scand.).....	May 20, 1900.....	July 19, 1903 ..	May 13, 1900
Balfour.....	August 2, 1900.....	.....	August —, 1900
East La Moure (Nor.).....	September 9, 1900.....	.....	.....
Freudenthal (Ger.).....	November 18, 1900.....	.....	.....
Liberty (Russian).....	April 4, 1901.....	....., 1904 ..	May 1, 1903
Washburn (Ger.).....	January 20, 1902.....	June 29, 1902.....	.....
Calvin.....	August 31, 1902.....	.....	.....
Stilwell.....	November 18, 1902.....	December 8, 1902.....	April 1, 1900
Donnybrook (Dan.-Nor.).....	December 14, 1902.....	.....	April 10, 1904
Rosenfeld (Ger.).....	February 1, 1903.....	November 1, 1903.....	.....
Riga.....	March 15, 1903.....	June —, 1904.....	March 1, 1903
Des Lacs.....	March 16, 1903.....	.....	.....
White Earth (Nor.).....	June 5, 1903.....	.....	June 5, 1903
Saline.....	July 12, 1903.....	.....	July 12, 1903
Denhoff (Ger.).....	January 5, 1904.....	.....	January 5, 1904
West Hope.....	May 10, 1904.....	.....	.....
New Salem.....	April, 1934.....	.....	.....
Total.....	80.....	.....	.....

In the foregoing table is given a list of eighty churches that have a real or nominal existence, and are retained on the roll of churches in the associations. The list, however, does not include the names of thirty churches that are dead. Some of them died in infancy or early life, and others after several years of struggle for existence. The names of these churches, with the date of organization, are as follows:

Pembina.....	November 9, 1881.	Caledonia, (Swedish) Feb. 12, 1886.	
Mandan.....	November 14, 1881.	Tappan.....	June 13, 1886.
Sanborn.....	May 28, 1882.	Garfield.....	June —, 1886.
Wahpeton.....	October 27, 1882.	Spring Lake.....	January —, 1887.
Eckelson.....	—— — —, 1882.	Galt.....	June 5, 1887.
Devil's Lake..	September 30, 1883.	Hebron (German)...	Nov. 4, 1888.
Niagara.....	October 14, 1883.	Reynolds.....	April 1, 1890.
Oak Hill.....	—— — —, 1883.	Glen Ullin.....	April 5, 1890.
Pleasant Grove...	—— — —, 1883.	Highland (Scand.)	June 23, 1890.
Steele .....	June 8, 1884.	Thompson.....	May 31, 1891.
Wheatland.....	June 24, 1884.	Northwood.....	June 25, 1894.
Grand Rapids..	September 8, 1884.	St. Thomas (Scand.)	—— —, 1895.



Immanuel.....	June 19, 1885.	Valley City...	December 28, 1895.
Tiffany.....	August 8, 1885.	Lakota.....	— — — —
La Moure.....	August 25, 1885.	Williston.....	— — — —

In the earlier portions of this history a number of details are given showing the wonderfully rapid progress in the organization of churches. Everything was new and nothing seemed impossible. The rising villages and aspiring young cities wanted churches and schools, and were ready to promise encouragement. They had not already attained but were looking for metropolitan growth and dignity. It was easier then than in the later years of drouth and crop failures, and financial reverses, to begin large and important undertakings.

But unusual activity along any line is usually followed by a reaction. Hopes cherished during a boom are not always realized after the boom period has passed by. New conditions sometimes arise which prevent the fulfillment of what had seemed to be carefully arranged plans. The wise and careful leadership of Rev. G. W. Huntley and his associates, is worthy of the highest appreciation, and should long be gratefully remembered. It is no discredit to him that of the thirty churches that became extinct, twenty-five were organized during his term of service as general missionary. In an early and transitional period he and his co-laborers planned as wisely as they knew. They ought not to be held responsible for later internal dissensions, lack of local leadership, or changed local conditions, that could not be foreseen from the beginning. Some churches, like some people, ought never to have been born. Because of unhealthy internal conditions, or permanently fixed unfavorable surroundings, there are organizations in which a healthy growth is an impossibility.

There are various causes leading to the decay and death of churches, but as a general rule one of the surest causes of their becoming extinct is the failure to secure a house of worship. Of the thirty churches that no longer exist only

four of them, Mandan, Steele, Wahpeton and Thompson, had homes. A homeless church is like a homeless family or individual. It becomes a wanderer from place to place, roving about from schoolhouse to hall or empty store room. It is difficult to secure or retain a pastor, and much of the time it can have only occasional services. A church that is without a local habitation, is likely, sooner or later, to be without a name.

It is not claimed, however, that the possession of a place in which to hold religious services, is in every case a guarantee of the permanency of a church organization. Churches have been established in localities where, from the nature of things, growth was impossible. Houses of worship have frequently been unwisely located, through the mistaken belief that it was cheaper to accept from a town site company the gift of a lot in the suburbs, than to buy a corner lot in the center of the village or city. It has happened several times in the early development of a state, that villages were side-tracked by the construction of railroad lines that built up rival villages a few miles away. The death of some churches is inevitable, and, for their death, conditions and not individuals are responsible.

The following table has been compiled for the purpose of showing the location of churches by counties, giving also the number of members in each church, and the name of the Association to which it belongs. The names of churches located at county seats are printed in small capitals:

## LOCATION OF CHURCHES

## BY COUNTIES AND ASSOCIATIONS.

COUNTIES.	CHURCHES.	MEMBERS.	ASSOCIATIONS.
Barnes.....	{ East LaMoure.....	9	..... Norwegian
	{ Valley City.....	49	..... Norwegian
Benson.....			
Billings.....			
Bottineau.....	{ Bottineau.....	96	..... Red River Valley
	{ Souris.....	11	..... Red River Valley
	{ West Hope.....	14	..... Red River Valley
Burleigh.....	{ BISMARCK.....	57	..... North Dakota
	{ Bismarck (Sw).....	10	..... Swedish
Cass.....	{ FARGO 1st.....	218	..... North Dakota
	{ Fargo (Nor.).....	78	..... Norwegian
	{ Fargo (Sw.).....	64	..... Swedish
	{ Page.....	82	..... North Dakota
	{ Tower City.....	17	..... North Dakota
	{ Beaulieu.....	13	..... Red River Valley
	{ Calvin.....	15	..... Red River Valley
	{ LANGDON.....	63	..... Red River Valley
Cavalier.....	{ Moscow.....	16	..... Norwegian
	{ Poplar Grove.....	43	..... Red River Valley
	{ Stilwell.....	18	..... Red River Valley
	{ Vang.....	37	..... Norwegian
Dickey.....	{ ELLENDALE.....	85	..... North Dakota
	{ Ludden.....	16	..... North Dakota
	{ Oakes.....	5	..... North Dakota
Eddy.....	{ NEW ROCKFORD.....	8	..... North Dakota
	{ Shyenue.....	8	..... North Dakota
Emmons.....	{ Freudenthal.....	52	..... German
Foster.....			
Grand Forks.....	{ GRAND FORKS 1st.....	319	..... Red River Valley
	{ Grand Forks (Nor).....	26	..... Norwegian
Griggs.....	{ COOPERSTOWN 1st.....	46	..... North Dakota
	{ Cooperstown (Nor.).....	33	..... Norwegian
	{ Ball Hill.....	16	..... North Dakota
Kidder.....			
LaMoure.....	{ Kulm.....	52	..... Swedish
Logan.....			
McHenry.....	{ Balfour.....	8	..... Red River Valley
	{ Liberty.....	136	..... Red River Valley
	{ Riga.....	16	..... Red River Valley
	{ Saline.....	14	..... Red River Valley
McIntosh.....	{ Berlin.....	144	..... German
	{ Danzig.....	142	..... German
	{ Jewell.....	169	..... German
	{ Casselman.....	151	..... German
	{ Coal Harbor.....	20	..... Swedish
	{ Denhoff.....	26	..... German
McLean.....	{ Goodrich.....	125	..... German
	{ Rosenfeld.....	101	..... German
	{ WASHBURN.....	43	..... German
	{ Wilton.....	20	..... Swedish
Mercer.....	{ Deapolis.....	16	..... Swedish

## LOCATION OF CHURCHES

BY COUNTIES AND ASSOCIATIONS—Continued.

COUNTIES.	CHURCHES.	MEMBERS.	ASSOCIATIONS.
Morton.....	MANDAN.....	20	.....Swedish
	New Salem.....	12	.....
Nelson.....	Aneta.....	21	.....North Dakota
Oliver.....	Ruby.....	7	.....Norwegian
	Bathgate.....	26	.....Red River Valley
	Cavalier.....	62	.....Red River Valley
	Crystal.....	86	.....Red River Valley
Pembina.....	Hamilton.....	35	.....Red River Valley
	Prattford.....	13	.....Red River Valley
	St. Thomas.....	23	.....Red River Valley
	Tongue River.....	5	.....Red River Valley
Pierce.....	Barton.....	27	.....Norwegian
Ramsay.....			
Ransom.....	LISBON.....	82	.....North Dakota
Richland.....	Fairmount.....	57	.....North Dakota
Rolette.....	ROLLA.....	56	.....Red River Valley
Sargent.....	Rutland.....	17	.....Swedish
Stark.....	Antelope.....	49	.....German
Steele.....	DICKINSON.....	10	.....North Dakota
Stutsman.....	Blumenfeld.....	71	.....German
Towner.....	JAMESTOWN.....	74	.....North Dakota
Trail.....	HILLSBORO.....	31	.....Norwegian
	Acton.....	10	.....Red River Valley
	Edinburg.....	42	.....Norwegian
Walsh.....	Grafton.....	57	.....Red River Valley
	Park River.....	16	.....Red River Valley
	Minto.....	25	.....Red River Valley
	Silvesta.....	9	.....Red River Valley
	Des Lacs.....	12	.....Red River Valley
	Donnybrook.....	18	.....Norwegian
Ward.....	Kenmare.....	68	.....Norwegian
	MINOT.....	39	.....Red River Valley
	White Earth.....	59	.....Norwegian
Wells.....	Fessenden.....	130	.....German
Williams.....	Germantown.....	153	.....German
Standing Rock.....			
Indian Reservation.....			
Total.....39	.....80	4,145	.....5

The following summary has been compiled from the foregoing table, with four additional columns giving the number of churches and members of churches in each county, the ratio of members to population in each county, the number of houses of worship and parsonages in each county, and the total reported valuation of church property:

## MEMBERSHIP AND CHURCH PROPERTY.

## BY COUNTIES.

COUNTIES	Population	No. of Churches	No. of Members	Ratio of Members to Population	Parsonages	Houses of Worship	Value of Church Property	
Barnes.....	13,159	2	58	1 to 227	....	1	\$2,500	
Benson.....	8,320	.....	.....	.....	.....	.....	.....	
Billings.....	975	.....	.....	.....	.....	.....	.....	
Bottineau.....	7,532	3	121	1 to 62	.....	2	3,500	
Burleigh.....	6,081	2	67	1 to 90	.....	.....	3,500	
Cass.....	28,625	5	459	1 to 62	4	5	27,500	
Cavalier.....	12,580	7	205	1 to 61	2	5	7,500	
Dickey.....	6,061	3	106	1 to 57	1	1	4,000	
Eddy.....	3,330	2	16	1 to 208	.....	2	2,250	
Emmons.....	4,349	1	52	1 to 63	.....	.....	.....	
Foster.....	3,770	.....	.....	.....	.....	.....	.....	
Grand Forks.....	24,459	2	345	1 to 70	1	2	33,000	
Griggs.....	4,744	3	95	1 to 50	1	1	5,500	
Kidder.....	1,754	.....	.....	.....	.....	.....	.....	
LaMour.....	6,048	1	52	1 to 116	.....	1	1,000	
Logan.....	1,625	.....	.....	.....	.....	.....	.....	
McHenry.....	5,253	4	174	1 to 30	.....	2	2,000	
McIntosh.....	4,818	3	455	1 to 10	1	7	8,000	
McLean.....	4,791	7	396	1 to 12	1	5	6,500	
Mercer.....	1,778	1	15	1 to 118	.....	1	.....	
Morton.....	8,069	2	32	1 to 250	.....	1	1,000	
Nelson.....	7,316	2	28	1 to 261	1	1	1,800	
Oliver.....	990	.....	.....	.....	.....	.....	.....	
Pembina.....	17,869	7	250	1 to 79	1	7	9,000	
Pierce.....	4,765	1	27	1 to 176	.....	1	1,000	
Ramsay.....	9,198	.....	.....	.....	.....	.....	.....	
Ransom.....	6,919	1	82	1 to 84	.....	1	4,000	
Richland.....	17,387	1	57	1 to 305	1	1	4,500	
Rolette.....	7,995	1	56	1 to 143	1	1	2,200	
Sargent.....	6,039	1	17	1 to 355	.....	1	650	
Stark.....	7,621	2	59	1 to 129	1	2	3,500	
Steele.....	5,888	.....	.....	.....	.....	.....	.....	
Stutsman.....	9,143	2	145	1 to 63	.....	2	3,000	
Towner.....	6,491	.....	.....	.....	.....	.....	.....	
Trails.....	13,107	1	31	1 to 422	.....	1	2,250	
Walsh.....	20,288	6	190	1 to 106	.....	4	8,300	
Ward.....	7,961	5	196	1 to 40	.....	3	4,600	
Wells.....	8,310	2	283	1 to 29	2	3	7,500	
Williams.....	1,530	.....	.....	.....	.....	.....	.....	
Standing Rock Indian Reservation..	2,208	.....	.....	.....	.....	.....	.....	
Total No. Counties.....	39	319,146	80	4145	1 to 76½	18	66	\$159,744

Population in 1860, 4,837; 1870, 14,181; 1880, 135,077; 1890, 182,719; 1900, 319,146.  
Ratio of whole number of Baptists to population in North Dakota, one to seventy-six and one-half.

From the foregoing tables it is ascertained that there are in North Dakota eighty Baptist churches, having four thousand one hundred and forty-five members. These



churches have sixty-six houses of worship and eighteen parsonages. The total reported valuation of church property is \$159,744.00. The population of the state according to the last census is 319,146. The ratio of Baptists to the population is one to seventy-six and one-half.

There are thirty-nine organized counties in North Dakota. There are now Baptist churches in all of these counties except the following: Benson, Billings, Foster, Kidder, Logan, Oliver, Ramsay, Steele, Towner and Williams—10. Three of these counties, Billings, Oliver and Williams, are west of the Missouri river, in the grazing country, and are very sparsely settled. The population of the ten counties first named is 37,143, about one-ninth of the total population of the state. In six of these counties were formerly located some of the churches that became extinct. Baptist churches are now located in twenty-nine of the thirty counties. There is a Baptist church at the county seat of eighteen counties, namely: Bottineau, Burleigh, Cass, Cavalier, Dickey, Eddy, Grand Forks, Griggs, McLean, Morton, Ransom, Rolette, Stark, Stutsman, Trall, Walsh, Ward and Wells.

The first Baptist Sunday school was organized at Fargo, May 1, 1879. Beginning with the rapid organization of churches in 1881, Sunday schools followed, wherever practicable, with almost equal rapidity. Six or more colporter missionaries have labored efficiently in this department. The first was Rev. F. E. Bostwick in 1882-3. Rev. J. McFarland was appointed in 1885, and served seven or eight years. Rev. J. P. F. Groth labored mainly among the Germans. The others have been Norwegians, Revs. J. O. Modahl, C. J. Hill, and E. P. Johnson, and all have been efficient workers. The devoted labors of Rev. J. O. Modahl during several years of service were fruitful, and his memory is gratefully cherished. After his death his widow left a bequest to the American Baptist Publication

Society which was applied on the purchase of a colportage wagon for North Dakota. This wagon has been properly designated as the "Modahl Memorial." It was ready for use in August, 1901, and it has ever since been doing excellent service under the care of Rev. E. P. Johnson, colporter missionary.

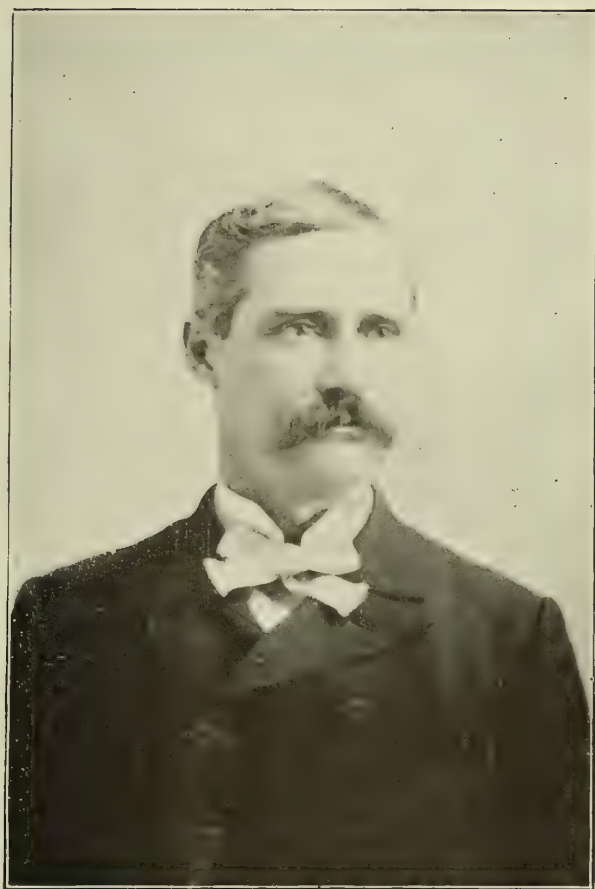
The faithful services of Frank D. Hall, who was for nearly ten years State Sunday School Missionary, cannot be too highly appreciated. He served from April 1, 1893, to July 1, 1902, when he resigned to become superintendent of the North Dakota Children's Home. For over seven years preceding July 1, 1902, he was also State Sunday School Missionary for South Dakota. His successor is Thomas H. Hagen, whose appointment dates from September 1, 1902.

The greatest difficulty in preparing this historical review has been in trying to secure full and accurate statistical information. Many pastors and clerks of churches and superintendents of Sunday schools have failed to furnish needed information. The statistical tables in associational minutes, for a number of years, were not carefully compiled, and some of them are neither full nor accurate. Sunday school statistics are too frequently carelessly reported. The following statistical table has been compiled as accurately as possible from all available and reliable sources. The starting point is 1879, when the first Sunday school was organized at Fargo.

## SUNDAY SCHOOL STATISTICS 1879-1904.

YEAR.	No. of Sunday Schools.	Officers and Teachers.	Scholars.	Total.	Baptized.	Benevolence.	Expenses.	Total Benevo- lences and Ex- penses.
1879.....	1							
1880.....	2							
1881.....	9							
1882.....	19	19	171	190			\$61.33	\$61.35
1883.....	15	50	366	416			104.89	104.89
1884.....	24	100	1,007	675			350.00	350.00
1885.....	19	151	1,630	1,181	37	\$77.85	349.88	427.73
1886.....	26	190	1,000	1,116		75.00	320.88	395.50
1887.....	32	212	1,609	1,821	17	390.12	189.24	579.36
1888.....	30	184	1,406	1,630	32	76.98	707.47	784.45
1889.....	33	222	1,579	1,801	53	394.99	610.79	1,005.78
1890.....	38	178	1,851	2,029	57	351.85	751.17	1,103.02
1891.....	38	181	1,242	1,423	14	510.49	625.00	1,135.49
1892.....	38	217	1,645	2,297	57	274.78	979.34	1,272.12
1893.....	39	181	1,347	1,528	17	671.33	273.06	944.39
1894.....	55	188	809	997	29	75.92	503.27	579.19
1895.....	68	228	1,109	1,337	8	251.19	652.89	904.08
1896.....	61	227	1,434	1,636	15	131.45	390.05	521.50
1897.....	59	237	1,164	1,401	45	102.35	796.47	898.82
1898.....	69	419	2,964	3,583	54	152.21	958.04	1,110.25
1899.....	71	409	2,814	3,223	59	250.24	1,010.78	1,261.02
1900.....	65	489	3,532	4,021	61	445.67	1,664.98	2,110.05
1901.....	71	389	3,340	3,729	62	80.41	1,553.96	1,634.37
1902.....	69	433	3,728	4,161	105	113.63	891.58	1,005.21
1903.....	91	488	4,085	4,573	52	230.69	1,312.78	1,543.47
1904.....	83	457	3,790	4,147	58	178.54	1,681.92	1,860.46
.....					743	\$4,825.09	\$16,729.35	\$21,554.44

In compiling the following summary of contributions for benevolence and expenses, since the beginning of our history in North Dakota, numerous omissions and defects were found in the early records. During the first decade, and longer, sufficient care was not taken to collect and publish either the membership or financial statistics of the churches. Diligent and persistent efforts have been made to obtain needed information from every possible source. The total amount reported as raised by the churches for benevolence is \$53,597.71; and for local improvement and current expenses, \$411,218.71. Total, \$464,812.42.



REV. W. L. VAN HORN  
General Missionary and Corresponding Secretary  
October 1, 1894, to April 1, 1898





# REPORTED BENEVOLENCE AND EXPENSES—1879-1904.

## Baptist History of North Dakota

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Year	No of Churches	No. of Members	State Missions	Home Missions	Foreign Missions	Publicat'n Society	Christian Education	Other Objects	Local Improvement	Current Expenses	Total
1879	1										
1880	2	164		\$39 28	\$13 07			\$180 00	\$1,470 00	\$2,500 00	\$2,680 00
1881	12	221		58 77	64 00	7 00		22 50	9,750 41	3,500 0	5,041 85
1882	15	420		146 76	24 57	117 10		619 74	10,620 78	1,69 23	11,509 15
1883	26	763		253 53	76 20	77 52		212 68	5,862 12	4,657 21	11,057 25
1884	30	1,000		280 30	145 25	118 60	\$20 00	109 77	3,750 50	6,875 43	11,520 23
1885	38	953		335 81	157 31	138 99	60 00	280 45	1,186 26	7,307 47	9,454 42
1886	42	1,241		208 85	82 90	48 65	17 00	311 55	8,588 35	7,351 90	17,072 49
1887	45	1,231		465 71	211 61	125 00	96 00	105 84	7,424 96	5,019 53	13,332 97
1888	45	1,735		373 78	137 86	39 76	12 75	133 42	2,604 61	11,564 61	15,016 94
1889	52	2,008		510 49	200 39	42 78	32 01	293 80	4,601 58	11,816 67	17,214 41
1890	54	2,115		450 16	625 78	36 68	42 50	2,357 16	9,465 14	10,949 01	24,533 89
1891	46	2,085	\$819 96	571 33	303 95	51 07	10 01	892 87	14,137 12	10,292 06	26,987 26
1892	49	1,757	635 99	782 81	362 22	106 17	38 85	243 94	6,311 25	6,770 17	9,581 74
1893	49	1,800	594 41	534 47	493 28	168 17	1 59	892 87	1,868 76	10,071 40	18,257 27
1894	51	1,871	576 72	660 85	271 07	61 72	30 05	101 98	1,406 50	10,007 09	14,101 20
1895	60	1,900	969 38	865 36	407 87	63 60	30 01	393 34	430 00	12,877 98	15,840 67
1896	62	2,004	867 44	410 51	541 11	119 52	34 50	575 19	1,011 62	14,507 06	20,799 10
1897	64	2,790	928 57	120 31	429 88	89 27	34 50	986 15	6,008 41	20,124 76	31,623 13
1898	64	3,022	620 31	775 62	654 86	218 51	118 92	2 686 21	7,093 41	28,935 09	39,832 93
1899	63	3,319	970 84	1,096 86	697 01	213 14	248 01	6,008 41	22,701 35	18,430 70	43,876 82
1900	69	3,388	1,089 98	340 60	545 42	208 49	51 57	443 13	5,039 21	20,413 56	31,796 29
1901	70	3,753	1,135 05	965 67	853 64	172 74	281 63	2,212 26	7,418 94	25,019 28	39,365 64
1902	72	3,917	1,812 18	783 10	1,066 00	253 04	261 20	2,105 60			
1903	77	4,135	1,335 86								
1904	80										
			\$12,475 09	\$11,091 15	\$8,368 02	\$3,479 43	\$1,386 77	\$7,146 94	\$149,493 00	\$261,725 71	\$461,945 34

Adding the total amount contributed for benevolence and expenses by the Sunday schools to the total contributions from the churches we have the following result: For benevolence from churches, \$53,597.71; from Sunday schools, \$4,825.09. Total benevolence, \$58,422.49. For expenses, from churches, \$411,218.71; from Sunday schools, \$16,729 35. Total for expenses, \$427,948.06. Grand total for benevolence and expenses, \$486,366.86. This is a large amount, but there is no doubt that if correct and full reports had been annually made from the beginning, the total amount of money contributed by the churches and Sunday schools would be considerably in excess of \$500,000.00.

The foregoing table showing the annual reported contributions for benevolence and expenses is supplemented by a brief table showing the results by decades, since the first church was organized in 1879. It will be convenient in making comparisons as to the rate of progress in different periods:

## SUMMARY OF BENEVOLENCE AND EXPENSES BY DECADES.

## I. CHURCHES.

DECADES,	Churches.	Members.	State Missions.	Home Missions.	Foreign Missions.	Publica- tion Society.	Chris- tian Ed- ucation	Other Objects.	Total Benevo- lence	Total Expenses.	Grand Total
I. 1879-1888 .....	45	1,735	.....	\$1,323.53	\$563.48	\$507.86	\$193.00	\$1,852.53	\$4,440.40	\$77,957.77	\$84,470.14
II. 1889-1898 .....	64	3,032	\$5,190.25	5,625.46	3,557.13	816.47	168.54	5,208.32	20,565.50	153,350.48	170,186.39
III. 1899-1904 .....	80	4,145	6,985.84	4,082.16	4,247.41	2,155.10	1,025.23	10,086.09	28,578.81	179,870.46	210,155.59
Total From Churches.....	..	.....	\$12,176.09	\$11,031.15	8,368.02	\$3,479.43	\$1,386.77	\$17,146.94	\$53,597.71	\$411,218.71	\$464,812.42

## II. SUNDAY SCHOOLS.

I. 1879-1888 .....	30	1,406	.....	.....	.....	.....	.....	.....	\$619.95	\$2,083.41	\$2,703.36
II. 1889-1898 .....	69	2,964	.....	.....	.....	.....	.....	.....	2,918.56	6,540.02	9,458.58
III. 1899-1904 .....	90	3,790	.....	.....	.....	.....	.....	.....	1,286.58	8,105.90	9,392.48
Total From Sunday Schools	..	.....	.....	.....	.....	.....	.....	.....	\$4,825.09	\$16,729.33	\$21,554.42
Grand Total .....	..	.....	.....	.....	.....	.....	.....	.....	\$8,422.49	\$427,948.6	\$486,366.84

As an item of encouragement concerning the period nearest to us, the following summary is given for the last ten years. During this decade the number of baptisms reported by the churches was 2,102. The gain in membership was 2,136. Thirty-seven new churches were organized and thirty-four houses of worship were built. With one or two exceptions all of the eighteen parsonages in the state were built or purchased. The increase in the valuation of church property was \$143,375.00. During these ten years the contributions for benevolence have been as follows: For state missions, \$10,322.73; for home missions, \$6,773.34; for foreign missions, \$5,960.74; for the Publication Society, \$1,586.11; for christian education, \$1,085.28; for other benevolent objects, \$11,373.22. Sunday school benevolence, \$1,935.78. Total from churches and Sunday schools for benevolence, \$39,017.20. For current expenses, \$168,506.81; for local improvement, \$62,289.94; for Sunday school expenses, \$10,892.90. Total for expenses, \$241,759.74. Total for benevolence and expenses, \$280,776.94. This is a gain over the previous sixteen years of nearly three times as much for benevolence, and considerably more than twice as much for expenses. If any are inclined to take a pessimistic view of things, and look for signs of a retrograde movement in the last decade, it will be necessary to look elsewhere for data from which to reach discouraging conclusions.

The last five years cover the period of the author's official relation to the State Convention and missionary work in North Dakota. During this period the number of persons baptized was 1,273. The net gain in membership in the churches was 1,658. Nineteen churches were organized, and twenty-one houses of worship were built. The increase in the valuation of church property was \$74,174.00. Forty-six ministers have come into the state to engage in missionary work, and five others who were residents of the state became pastors. In the last five years the contributions for benevolence have been as follows: For state missions, \$6,364.51; for home missions, \$3,961.85; for foreign missions, \$3,817.53; for the Publication Society, \$1,065.83; for christian education, \$990.73;



REV. T. M. SHANAFELT, D.D.  
General Missionary and Corresponding Secretary  
July 1, 1899, to October 1, 1904





for other benevolent objects, \$9,019.94. Total for benevolence, \$25,310.39. For current expenses, \$112,940.99; for local improvements, \$48,201.81. Total for expenses, \$161,124.96. Total for benevolence and expenses from the churches, \$186,453.19. Adding to these totals the amounts contributed by the Sunday schools, and the grand total for all objects since July 1, 1899, is \$194,596.35. This is over \$4,000 more for benevolence and nearly \$13,000 more for expenses than was contributed in the preceding ten years. During the last five years there was contributed for both benevolence and expenses only a little less than one half as much as in the preceding twenty-one years. These statistics seem to furnish gratifying evidence of progress and growth.

The North Dakota Baptist Convention was organized in 1884. A preliminary meeting was held at Tower City in June, and the organization was perfected on the first Wednesday of the following November, at Fargo. For some years its efficiency as a missionary organization was not sufficiently realized or tested. Greater interest appears to have been taken in the Associations. The larger organization seemed at first to be valued less than the minor and local organizations. At three or four annual meetings it was voted to authorize or instruct the secretary to print the minutes of the Convention with those of the Association. As the churches grew in strength, and a few of them became self-supporting, the need and value of the Convention were more fully appreciated. The plan of co-operation between the American Baptist Home Mission Society and the State Convention was adopted in 1892. It became practically effective in 1894.

The table of anniversaries of the State Convention since its organization records the place of each annual meeting, and the names of all who have served as president, vice-president, recording secretary, corresponding secretary, treasurer, and the preacher of each annual sermon. It also gives for each year the number of Associations, churches, ordained ministers, persons baptized, and the total reported number of members in the churches.

## ANNIVERSARIES OF THE CONVENTION.

Place.	President.	Recording Secretary.	Corresponding Secretary.	Treasurer.	Preacher.	Associations.	Ministers.	Churches.	Baptized.	Members.
1884 Fargo.	G. W. Huntley.	J. R. Deckard.	J. R. Deckard.	C. T. Clement.	J. Crawford, D. D.	1	22	26	14	622
1885 Jamestown.	G. W. Huntley.	J. H. Hartman.	J. H. Hartman.	A. McDonald.	J. R. Deckard.	2	24	35	165	1101
1886 Fargo.	J. H. Hartman.	S. W. Stevens.	S. W. Stevens.	M. H. Kiff.	W. M. Haigh, D. D.	3	36	36	13	933
1887 Tower City.	J. H. Hartman.	C. F. Dame.	C. F. Dame.	W. H. Aymar.	T. G. Field.	4	25	38	161	1241
1888 Grand Forks.	Geo. H. Kemp.	C. W. Riches.	G. W. Huntley.	W. H. Aymar.	Geo. H. Kemp.	5	36	42	30	1231
1889 Fargo.	Geo. H. Kemp.	C. W. Riches.	G. W. Huntley.	W. H. Teall.	J. F. Hill.	6	33	45	294	1735
1890 Jamestown.	J. R. Deckard.	Geo. Kline.	G. W. Huntley.	E. H. Teall.	G. H. Davies.	7	32	52	255	2008
1891 Lisbon.	E. H. Teall.	Geo. Kline.	G. W. Huntley.	P. W. Longfellow.	A. H. Carman.	8	30	74	313	2115
1892 Grafton.	G. H. Davies.	C. C. Williams.	C. H. Holden.	W. D. Brown.	W. L. Van Horn.	9	28	49	180	485
1893 Grand Forks.	S. D. Works.	C. C. Williams.	C. H. Holden.	W. D. Brown.	Peter Mitchell.	10	30	49	144	1750
1894 Fargo.	S. D. Works.	C. C. Williams.	W. L. Van Horn.	E. P. Allen.	P. W. Longfellow.	11	32	46	112	1810
1895 Waupeton.	Sidney Clarke.	H. H. Hewitt.	W. L. Van Horn.	E. P. Allen.	G. H. Davies.	12	27	51	176	1871
1896 Grand Forks.	H. M. Cook.	H. H. Hewitt.	W. L. Van Horn.	F. P. Allen.	G. C. McClure.	13	34	60	115	1900
1897 Fairmount.	G. H. Davies.	H. H. Hewitt.	W. L. Van Horn.	K. Knudson.	C. H. Broos.	14	30	64	185	2604
1898 Fargo.	G. H. Davies.	C. C. Williams.	W. L. Blanchard.	F. P. Allen.	W. L. Blanchard.	15	4	31	145	2790
1899 Grand Forks.	F. C. Zuelsdorf.	M. C. McLean.	T. M. Shanafelt.	Sidney Clarke.	A. F. Newcomb.	16	4	32	63	247
1900 Crystal.	W. W. Reed.	A. F. Newcomb.	T. M. Shanafelt.	Sidney Clarke.	R. T. Guernsey.	17	42	63	239	3319
1901 Fargo.	R. B. Griffith.	A. F. Newcomb.	T. M. Shanafelt.	H. L. Loomis.	E. M. Atwood.	18	42	69	318	3588
1902 Grafton.	F. P. Allen.	S. T. Foster.	T. M. Shanafelt.	H. L. Loomis.	Peter Mitchell.	19	45	67	232	3733
1903 Lisbon.	A. F. Newcomb.	T. J. Gbielt.	T. M. Shanafelt.	H. L. Loomis.	L. B. Crosby.	20	51	72	182	3917
1904 Langdon.	J. K. Fairchild.	C. C. Williams.	T. M. Shanafelt.	C. E. Johnston.	J. F. Mills.	21	50	80	193	4145

To the foster mother of nearly all of the churches in the state a lasting debt of gratitude is due for the assistance rendered from the beginning, and continued with a liberal hand. To the fullest extent of her ability the American Baptist Home Mission Society furnished aid to struggling churches, and made it possible to organize new ones, with a superintending missionary to care for their interests. The total amount appropriated by the Society for missionary labor in North Dakota, to July 1, 1904, is \$209,497.36. From the church edifice fund the churches have secured generous assistance: in gifts, \$14,501.00; in loans, \$9,350.00. Total, \$23,857.00. The total amount of aid received for missionary support and in building homes for the churches is \$233,348.36.

There have been four general missionaries under appointment by the Home Mission Society. Rev. G. W. Huntley, under whose supervision the work was practically begun, served eleven years, from July 1, 1881, to July 1, 1892. His successor was Rev. C. H. Holden. His first appointment was that of district missionary, March 17, 1892. He became general missionary July 1, 1892, and served two years, closing July 1, 1894. Rev. W. L. Van Horn became general missionary October 1, 1893, and served until April 1, 1898, a period of three years and six months. After an interval of a year and three months, during which there was no superintending missionary, Rev. T. M. Shanafelt, D. D., was appointed, July 1, 1899. At the expiration of his present appointment, October 1, 1904, he will have served five years and three months.

The duties of a general missionary must necessarily be mainly administrative and supervisory. Assistants are needed in the working out of details on local fields. With the exception of the short period of service rendered as district missionary by Rev. C. H. Holden, there had been only one of these officers for detail work among the Eng-

lish speaking churches, until Rev. Frank Sprague became district missionary and evangelist February 1, 1903. There have been two Norwegian district missionaries, Revs. T. G. Wold and J. B. Sundt. In recognition of the needs of the Swedes as well as the Norwegians, Rev. Ole Larson was appointed Scandinavian district missionary January 1, 1900. Among the Germans there have been, at intervals, two or three who have rendered double service as district missionary and evangelist.

North Dakota is one of the states comprising the Upper Mississippi District. Rev. O. A. Williams, D. D., became district secretary and superintendent of missions for this district September 1, 1894. He has rendered nearly ten years of very successful and helpful service. He is held in the highest esteem by the churches in the four states comprising his district.

In the state organization of the Baptist Young Peoples' Union, October 5, 1891, a new element of strength and helpfulness came into auxiliary relationship with the State Convention. Women's missionary circles have been organized in many of the churches. The study of missionary literature and plans of work has increased the efficiency of the christian women of the churches, and many of them are faithful helpers in promoting the primary and fundamental object of a State Convention, the vigorous prosecution of missionary work within the state.

Soon after the organization of the first Baptist church at Fargo in 1879, came the first Baptist pastor, Rev. E. B. Haskell. He was preceded, for a short time, by Rev. G. B. Vosberg, as supply. It is probable that converts were baptized at Fargo before the organization of other churches in 1881, but the first record of a scriptural baptism in North Dakota, is that of Edward Sloan and his wife, by Rev. J. R. Deckard, at Bismarck, on Christmas day, December 25, 1881. The next known case is that of Mrs. J.



F. Burgar, who was baptized by Rev G. W. Huntley, in Park River, at Grafton, June 24, 1882. Mr. R. B. Griffith has the longest record of nearly continuous service as superintendent of a Sunday school, having served, with the exception of one year, since the organization of the first Sunday school in Grand Forks, May 7, 1882. He has been clerk of the church since its organization in October, 1881. The churches of largest membership and influence in the state are the American churches in Grand Forks and Fargo. The former has probably the finest arranged and best equipped house of worship, especially for Sunday school work, in the northwest. The church at Fargo is about to build a new house of worship, that will be fully adequate to the needs of that large and rapidly growing city.

If the surviving pioneer pastors and workers had responded to requests for reminiscences of the early days, a larger number of interesting incidents would have been placed on record in this historical sketch. There are experiences incident to the beginning of historical epochs that are seldom duplicated in later years. It would be interesting to have these foundation builders tell to this, and the generations following, the story of hardships endured, and sacrifices made, and results accomplished, as they themselves saw them and shared in them. They were laying the foundations of a new state, and helping to shape its character and destiny.

All honor to those who wrought in those formative years, and to the busy toilers who followed them. Many have borne a part in constructing the frame work and perfecting the development of a state worthy of a high rank in the federation of states. The leaders in these movements showed marked fidelity and zeal, but they had faithful co-workers in the churches. Much of the success achieved was due to the earnest devotion and self-sacrifice

of some of the wives of missionary pastors. The services that they rendered, though less conspicuous, are none the less worthy of commendation.

All of these are entitled to an honored place among the builders of a new civilization in the northwest. It was the work of such co-laborers, the missionary pastor, and his faithful ally in the home, and the loyal helpers in the church, that made the Baptist history of North Dakota.











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